



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Unfortunately people did not all read ethical books, since the chief point of learning in the German schools consisted in Talmudic hair-splitting discussions (פלפול) and cabbalistical speculations. Indeed most of the sermons preached up to the beginning of this century (and even now it is sometimes the case) consisted of such matter.

All this is laid down by Dr. Güdemann in his very interesting preface, together with the bibliography of the documents he puts before the reader. They are classified as follows:—I. Documents written in Hebrew and German, of which the first is the will of Eliezer ben Isaac of Worms (1050), and the last that of R. Judah Loeb (1787), altogether pieces taken from fifty-one authors. This is followed by three appendices:—1. Opinions of non-German Jews on the Judaico-German culture and teaching; 2. Documents extracted from statutes of towns and Jewish congregations; here the Hebrew originals are translated into German; 3. The enumeration of school books used by the German Jews. Our author ends with some additional documents received when too late for insertion in their place, and with detailed indexes; we miss, however, the table of contents, by which the reader could easily learn which writers are quoted.

If the documents are not always interesting and learned (there are, indeed, many repetitions) it is not our author's fault, since no others exist which would be more readable. And we must take into consideration that the new historical school asks for the publication of the documents upon which history is based. Anyhow the thirty-two pages of Dr. Güdemann's introduction will satisfy readers who care more for style than for facts.

A. NEUBAUER.

### THE HAGADA AND THE MASS.

*The Lord's Supper and the Passover Ritual.* Translated from Prof. BICKELL's *Messe und Pascha*, by W. F. SKENE, D.C.L.

THE *Origines Judaicæ* of Christianity are becoming more and more extended of late years. The researches of Dr. Taylor have established the fact that *The Teaching of the XII. Apostles*, one of the earliest and most instructive of Christian documents, is in its early part merely an adaptation of the earliest Jewish catechism known as *The Two Paths*. Fischer has shown, conclusively to most minds, that the last book of the New Testament, known as the "Revelation of St. John," is merely a Jewish apocalypse with a few Christian interpolations. The works of Lightfoot, Schottgen, and Wünsche have shown how little of the sayings of the founder of Christianity cannot

be paralleled, in sentiment or in form, from similar parables and gnomes of contemporary Rabbis.

As with documents, so with institutions. The late Prof. Hatch, in his Bampton lectures, lent his great authority to the view that the Bishop is lineally descended from the honorary synagogal officer known as *Gabay*, or treasurer ; and that the Presbyters performed in large measure the functions of the *Beth-Din*. And in liturgical research we have here before us an English version of an ingenious essay of Prof. Bickell's, tracing the primary elements of the Church Service to the familiar *Shemone Esra*, or Eighteen Blessings of the Jewish Morning Service. That the Mass or Communion Service was instituted at the last Passover of Jesus is a fact patent to the most superficial reader of the Gospels, so that the *Seder* of the Passover Night was the occasion of the most solemn and distinctive ceremonial of Christianity. But Prof. Bickell goes further : not alone was it the occasion, but the latter part of the service of the *Seder* night is practically identical with the Communion Service. This does not come out so clearly in the later versions, but Prof. Bickell contends it does in the so-called Clementine Liturgy, which he is accordingly concerned to show to be the earliest of all Christian liturgies. And in the Clementine Ante-Communion he sees traces of the influence of the Sabbath Morning Prayers with the readings from Law and Prophets, the Sermon, the Benedictions, the Priestly Blessing, and the *Paw*. Similarly, the Communion Service itself follows the order of the close of the Passover Ritual with the fourth cup and the Hallel, the Trisagion (=the *Kedusha*), and the Great Hallel. Some of the parallels pointed out (pp. 188—195, 209—215) are of rather doubtful validity, and for the purpose of his inquiry Prof. Bickell had no right to introduce Nos. 31, 32 and 33, referring not to any customary acts of the ordinary Jewish ritual, but special acts of Jesus at the Last Supper. But, on the whole, a good *primâ facie* case is made out for connecting the Ante-Communion with the Eighteen Blessings, and the Anaphora, or Communion itself, with the Pa-sover Hallel.

But only a *primâ facie* case ; for neither Prof. Bickell's Christian liturgiology, nor his Jewish, seem of a very trustworthy character. The Clementine Liturgy is the longest of the earlier liturgies, and on that account not likely to be the earliest. It does not chime in with the simpler Communion liturgy contained in the ninth and tenth chapters of the *Didaché*, which is left out of account by Prof. Bickell, as was only natural in 1878, but also by the translator in his long introduction. And in his treatment of the earliest Jewish forms of the Sabbath *Shacharith*, Prof. Bickell, it seems to me, is treading on unfamiliar ground, and is obliged at times to oppose Zunz,

who gives (*e.g.*, p. 141) a later date than Prof. Bickell's argument requires. Still, with all these cautions, Prof. Bickell's work is very suggestive, and is, doubtless, on the right track. Jews may well be interested to know that not alone do they worship the same God as Christians, but essentially in the same words.

Prof. Bickell's work was done well. Scarcely the same can be said of the translator's. The exact object of his introduction scarcely transpires during the course of it, and his translation is full of misunderstandings in all that relates to matters Judaical. "Oster Haggada" is not "Eastern Haggada" (p. 119); "Rabban Gamabel" and "Rabbi Torson" (p. 135) are unknown to history. It was not at Gamabel's feet that Paul sat. "Sipri" (p. 125) is a new addition to Midrashic literature. "Arhith" (p. 151), "puttim" (p. 144), "Beth Midras" (p. 22), are curious forms of *Arbith*, *piutim*, and *Midrash*; and, as Prof. Bickell makes so much of the *Afikoman* as representing the Communion wafer, Mr. Skene might have avoided calling it *Asikoman* in the three passages where it occurs (pp. 117, 122, 139). Nor are the misprints confined to Jewish matters: the Church knows no "Poclus" (p. 44); we do not eat "lettice" (p. 134); and Prof. Bickell's admirable sketch of Syriac literature is no *Conспектus sic Syrorum literariæ* (*sic*, p. 93, note).

These last blunders may be charitably laid to the fault of the printer's reader; but the Jewish misunderstandings could have been avoided by the very simple process of applying for assistance in proof-reading to Jewish scholars who are able, from training and hereditary association, to correct such mistakes, and, I am sure, would be quite willing to do so for any works of Christian theology that are scientific, and not merely dogmatic, in their scope.

JOSEPH JACOBS.

*Die Anthropomorphismen in den Thargumim* (University dissertation, Strassburg), von MOSES GINSBURGER. (Braunschweig, 1891.)

IN the year 1887 Dr. Maybaum, now one of the Rabbis at Berlin, wrote a dissertation on the Anthropomorphisms and Anthropopathism in the Targum of Onkelos. Dr. Ginsburger has chosen the same subject for his doctor's dissertation, but treats it on a larger scale. He is able, according to his own opinion, to distinguish three classes of paraphrases of Anthropomorphic expressions in the Bible, viz., in the earliest Targum, in the later, and in the latest ones. That there were in existence Targums on the Pentateuch, the Haftarothe and